



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The great intellectual activity of the Dominicans, as seen in men like Thomas Aquinas and the German mystics, is recognized only in a short sentence. The Augustinian order that produced such men as Staupitz and Luther is, so far as I have observed, mentioned only in an enumeration of mendicant orders; and the Carmelites fare no better. The chapter on "The Society of Jesus" is one of the best, and tells perhaps all that the ordinary reader needs to know of the demoralizing and iniquitous principles and practices of this highly influential organization; but it is very far from sounding the depths of diabolism that have been reached, and has little to say about the Counter-Reformation, the Thirty Years' War, and the destruction of the Huguenots, that are among the achievements of the order.

The author devotes an entire chapter to the proceedings of Henry VIII. against the monasteries of England, and makes an earnest effort to arrive at the facts; but there seems no good reason why the suppression of monasticism in England should be brought into such prominence at the expense of equally important work of a similar character in other lands. The concluding chapters, on "Causes and Ideals of Monasticism" and "The Effects of Monasticism," are well reasoned and well written. The expensive style in which the work has been published would seem to indicate that it was not meant for scholars or for the masses of intelligent readers, but for book collectors and the book-loving rich. In a cheaper form it would command a wide reading; for the thought is just, the style is attractive, and the subject-matter is deeply interesting.

ALBERT HENRY NEWMAN.

McMASTER UNIVERSITY,
Toronto, Can.

EXPLORATIO EVANGELICA. A Brief Examination of the Basis and Origin of Christian Belief. By PERCY GARDNER, LITT.D. New York: G. P. Putnam's Sons, 1899. Pp. x + 521. \$4.50.

THIS bulky volume, dated by the author from Oxford, presents some most interesting features to the student of current theological literature. It is the work of a layman who has been ripened in the best methods of historical investigation, who is a devoutly religious man, and whose aim it is to discover a sure basis for the continuance of Christian faith. His "Exploration" takes a sufficiently wide range. The first book (chaps. 1-10) describes the author's philosophical

standpoint, and especially his philosophy of religion. Dr. Gardner insists on the "relativity of human knowledge," and has some very curious things to say on that subject, his original extension of Mansel's method, on pp. 50, 51, coming as a surprise and a shock upon the reader. Human knowledge is confined to that which is given in experience; of the absolute we can have no direct knowledge. This does not, however, preclude a real faith in the living and present God, for *he is given to us in experience*. This is, in our view, Dr. Gardner's most valuable contribution, that he insists upon the validity of man's religious experience, and that he bases his faith upon a survey of the whole course, and the real significance of that experience. When arguing as an apologist, he affirms that man's experience in prayer warrants his belief in a personal God. He is convinced by "the enormous consensus of testimony from wise and simple, learned and ignorant, skeptical and credulous, which affirms as a matter of personal knowledge that prayer does bring answers which change not only the will of him who prays, but his character, his circumstances, and the ways of others" (p. 37). If man is then in communion with God, he cannot but think of God as personal (*cf.* p. 40). When expounding as a dogmatist, Dr. Gardner insists that man's religious ideas have ever been the result of inspiration. While the *modus* of inspiration is inscrutable, the effects are sown like stars broadcast over history. On various relevant subjects, such as the growth of ideas and their influence, the difficult and elusive subject of education by illusion, the relation of "idea and myth," etc., our author has many most interesting views to unfold. Of course, his most important subject here must be as to the "test of ideas." For if religious experience as a whole is to be a source of doctrine, and any such formal standard as the Bible or the church is discarded by Dr. Gardner, it becomes our most obvious task to define our tests of authoritative truth; and manifestly the authority in such a system can be only moral and spiritual, never institutional and temporal. According to Dr. Gardner, the tests of a true doctrine are that it should have practical objectivity and universal subjectivity. That is to say, what we are called upon to believe, what has most moral authority over us, must be a doctrine which, *first*, bears directly and wholesomely upon actual life and character, and, *secondly*, is, or is capable of being, accepted and assimilated by all members of the human race.

Dr. Gardner's second book deals with "Early Christian History" (chaps. 11-22), in which we find less that is original. There is just

the faint suggestion at times of a curious self-consciousness, as if Dr. Gardner, accustomed in other fields to weigh evidence and determine what is objectively historical, feels himself to be here addressing a theological audience to whom such methods are unfamiliar and his conclusions painful. After all, the ideal of "objective history" is nowhere defined by our author, who writes as if it could be defined quite easily. Moreover, Dr. Gardner adopts conclusions with which most English theologians have been at least acquainted for a good while—regarding the synoptics and the fourth gospel, the record of the birth at Bethlehem, the messianic claims of Jesus, and the growth of miracle narrative and mythopoetic literature. To these conclusions Dr. Gardner's discussions, interesting and vigorous as they are, add no fresh certainty. One of the good features is the systematic way in which here, and in the third book, our author attempts to connect, or at any rate illustrate, the rise of Christian beliefs with analogous elements in other religions.

When we come to the third book, entitled "Early Christian Doctrine" (chaps. 23-40), some features of Dr. Gardner's religious position grow still more distinct. The doctrines, as he shapes them, are not unfamiliar. The resurrection as a physical event is of course discarded: "objective history" disowns it. The incarnation is the perfect union of the divine will with the will of Jesus. The atonement is the change which Christ our Lord has made in those who receive his Spirit. "The idea of the risen and exalted Christ is the life-blood of evangelical Christianity;" but the relativity of human knowledge must leave us ignorant of his actual being. On these and the other leading Christian doctrines our author takes up an attitude which is peculiar and most suggestive; to save time we may sum it up as follows: *First*, the personality of Jesus exercised an unparalleled influence over his disciples, an influence which reached its climax or passed into an intenser form after his death. "There is no demonstrable connection between the Jesus of history and the Christ of Christian experience; yet on their correlation is based the life of the church" (p. 416). This new inspiration, connected somehow with his name, created the new range of experience called Christian. *Secondly*, as the subjects and heralds of his life went out into the world, it was no less as children of their age, to address their own age intelligibly. Hence from the first the new life showed a powerful tendency and an immense capacity for seizing, assimilating, "baptizing into Christ," the noblest religious and ethical ideas regnant in the world at that time. Some of

Dr. Gardner's most interesting chapters (*e. g.*, on "Christianity and the Thias," "The Future Life," "The Communion") deal with this assimilation. And yet our author is uncertain on the extent and manner of this very process, and occasionally makes suggestions only to withdraw them again or to modify their first clear significance. *Thirdly*, Dr. Gardner is perfectly and most refreshingly sure that Christian experience is real. The concurrent testimony of the saints of all kinds and many races and nineteen centuries must not be despised as delusive. This inspiration of Christ, this communion with God, this change of heart, this pulsing sense of immortality, this is all objectively practical and subjectively universal. And our system of doctrine must be one which explains and furthers this experience. ("The facts themselves are above dispute;" *cf.* the whole fine passage, pp. 360-62.)

Why, then, does Dr. Gardner take all this trouble to transform the great doctrines? What does he read out of them, ere he begins his *Umgestaltung*? Bluntly, it is miracle. In his restatement of the rise of the church (chap. 23, "The Crisis of Christianity," and elsewhere) Dr. Gardner shows that the main difficulty in the way of the "objective" historian is the presence of miraculous narratives in the New Testament. No writer is known to the present reviewer who occupies Dr. Gardner's standpoint and yet states the *crisis* so faithfully and objectively as he. The complete change in the apostles, the unexpectedness of the change, the exaltation, moral value, and spiritual insight of the men who underwent it, are described with plain and cumulative force (pp. 289-96). "The movement which began with the nativity did not cease at the crucifixion, but was only then raised to a higher level of life" (p. 297). Our author cannot account for the change; it must, so far as he can see, remain an unsolved mystery. He is very frank and faithful about it. "In my opinion, the open grave offers us a problem which objective history can never solve" (p. 258). "The continued presence of Christ with the disciples was an experience, and what one desiderates is merely the most reasonable explanation of the fact" (p. 261). There is one explanation which solves this and many more of our author's problems—in fact, these arise from his determined rejection of that—an explanation which is, however, rejected absolutely, because it is the miracle of the resurrection. Dr. Gardner's real objection to it is, he says, its "radical materialism," as if it is materialism to believe that the divine Spirit subdued and used physical forces for its own ends; strange that the materialists should now be those who believe that Christ was raised

from the dead! Our choice is now seen to be between a permanent mystery at the "crisis of Christianity"—and of all history—and the miracle of the resurrection; yet the acceptance of the latter would unravel the tangle into which all the threads of apostolic experience must and do fall without it. It is a great merit of Dr. Gardner's that he does not shrink from stating the alternative fairly before making his choice; he prefers the mystery to the miracle. And yet, in truth, why should they be named thus? For is not a miracle just a mystery? What more is it? Is not this *permanent* mystery of Dr. Gardner's at the "crisis of Christianity," for that reason and after all, a real miracle, a bit of God's work which ordinary standards cannot explain? Exchange the names and choose again!

W. DOUGLAS MACKENZIE.

CHICAGO THEOLOGICAL SEMINARY.

MAN AND HIS DIVINE FATHER. By JOHN C. C. CLARKE, D.D.
Chicago: A. C. McClurg & Co., 1900. Pp. 364. \$1.50.

THE first part of this work is constructive. Its chief merit is its emphasis of concrete consciousness as the first datum of philosophy, and of personality as its regulative category at every stage. Upon this datum and under this category the author gives a summary account of the human person, the divine person, and the relations between the two. He occupies the Christian theologian's point of view, and the outcome of his general position is not far removed from that of Orr's *Christian View of God and the World*. He strongly emphasizes the duty of the philosopher, when constructing a system, to take account of all the elements of active, many-sided, conscious experience, and the duty of the Christian philosopher to embrace among his psychological and historical data the special facts of the Christian religion, including those which bear on sin and redemption.

The method of his philosophy he calls conductive. In fact, it seems to consist, under the impulse of a schematic tendency, in adding on at each new stage of investigation the appropriate elements in an already accepted system of results. He does avoid the deductive method of genuine analysis and the inductive method of generalized fact, but in so doing he avoids the path of rigid logical confirmation which at the outset he claims to follow. His system is a reflection of traditional theological views, with the addition of enough psychology to suit his purpose. As a summary the work is valuable, and many of its statements are very fertile in suggestion. His love of the